THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

WHITE.

"Clarum et venerabile nomen."

It was a consecrated place,
And thought still lingers there,
Where first I saw thee face to face,
And heard thy voice in prayer.
Though thousands throng'd each long-drawn aisle,
I dwell upon thy mien,
As though alone it fill'd the pile,
So saintly and serene.

And there, array'd on either hand,
A goodly sight to see,
Rose up our apostolic band,
A glorious company.
And still I deem that hour most blest,
When round the shrine they stood,
With thee, the father of the rest,
A holy brotherhood.

Age had foreborne thy frame to bow,
Thine eye, without eclipse,
Seem'd ready, like thy reverend brow,
For heaven's apocalypse;
And well the thoughts that o'er thee stole,
Might be of triumph high,
Like those which swell'd the patriarch's soul
When he desired to die.

For lo! the vine thy hand did plant,
Extends its grateful shade,
Where every tired inhabitant
May sit, nor be afraid.
Its fair succession spreads apace,
Till scarce the land has room,
Foretold, like erst a kingly race,
To "stretch till crack of doom."

O may thy light which lingers yet,
Long, to our wishes fond,
Give promise, by its glorious set,
Of better things beyond.
A happy fate, old man, be thine,
Deserving of thy fame,
And robes reserved in worlds divine
As pure as thine own name!

From the Religious Souvenir.

THE GREAT REFINER.

"He shall sit as a refiner and purifier of silver."

'T is sweet to know that He who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'T is good to think that well He knows
The silver's power to bear
The ordeal to which it goes;
And that with skill and care,
He'll take it from the fire, when fit
For his own hand to polish it.

'T is blessedness to feel that he,
The piece he has begun,
Will not forsake till he can see,
To prove the work is done,
An image, by its brightness shown,
The perfect likeness of his own.

But ah! how much of earthly mould,
Dark relics of the mine,
Purged from the ore, must He behold—
How long must he refine,
Ere in the silver he can trace
The first faint semblance to his face!

Thou Great Refiner, sit thou by
Thy promise to fulfil?
Moved by thy hand, beneath thine eye,
And melted at thy will,
O may thy work for ever shine,
Reflecting beauty pure as thine! H. F. G.

Newburyport.

MISCELLANY.

From the Christian Observer for November.

THE DIFFICULTIES OF CHRISTIAN BIOGRAPHY.

No. II.

But the greatest difficulty of Christian biography remains behind. Are we to tell the faults of good men; and if so, *how* are we to tell them? A faithful chronicler, as such, is surely bound to conceal nothing. In Foster's pungent essay on a man's writing memoirs of himself, we are individually instructed how absurd it is to describe the externals of character, while we cover up the interior. All of us naturally come abroad in our holiday dresses, when we ought to be seen in the coarse and dirty habiliments of this work-day world; as a Quaker once said to a lover, "Go a courting, friend, in thy every-day clothes." Few lovers are likely to do this; and few biographers to delineate their subject with the fidelity here implied. The late venerable Mr. Scott says, "I like much Mr. ———'s sermon on Mr. ——; but nothing of defect is admitted: it is too unqualified praise: it tends to make me despond; and it led me to say, Some persons will ere long tell lies of me also. I admire Mr. Milner's plan about Mr. Howard: state debtor and creditor. If we have any thing good about us, there is a set off; and it is best that it should be in some measure stated." To this *his* biographer, Mr. John Scott, adds,—"I must confess that the rule laid down in the closing sentence, unless its restriction be pretty strongly taken, appears to me to impose rather an awkward task on the preacher of a funeral sermon. To go *much* beyond a general acknowledgment of the imperfection of human nature, except in some very particular case, would seem to be ungracious and unseasonable on such an occasion. In giving the *history*, in writing the *lives* of good men, Scripture certainly relates the faulty as well as the praiseworthy parts of their conduct. Yet, in summing up the characters of upright men, even such as had been chargeable with considerable evils, it is remarkable how much it assumes the language of general approbation and praise."* These remarks, in my opinion, denote the just distinction between pulpit and biographical eulogy. It *would* be unseasonable to intrude in funeral solemnities, and before a bereaved and mourning flock, accusations against a departed pastor; but when the tide of grief has ebbed, and the character of a human creature, however purified by divine grace, is diffused over a book, the Scripture rule mentioned by Mr. John Scott should unquestionably be observed. The neglect of doing this is occasioned sometimes by deference to the feelings of surviving relations; and it then becomes a sacrifice of truth to delicacy or affection. But when this cause does not exist, it may result from a fear of telling the world at large what it generally knows already; for no characters are so much publicized as those of religious men. This is bad policy in a human sense, and untimely caution in a Scriptural sense. It is also evading the opportunity of explaining that the Gospel teaches us to expect such things, and in what manner such inconsistencies may be and are remedied; while the narrator also leaves untold the condition and self-abhorrences consequent upon guilt. The history of David is exactly to this point. We have the details of his sin, his penitence, and his punishment; and beside these, his confessional Psalm, disclosing the interior of an afflicted and yet comforted mind. The biography of Cranmer is all the more valuable from its containing an account of his temporary relapse; over which mere worldly prudence would have drawn a veil in the shape of apology and explanatory defences. Inspired biography details, in the most naked narrative, not only the denial of St. Peter, but his previous acts of forwardness, presumption, and ignorance; but there is also *as* direct a rehearsal of his grief, fidelity, and courage, and a commentary upon the whole in his two Epistles. If a modern historian possesses among his documents an account of *his* hero's falls, but cannot also find acts and monuments of the same delinquent's repentance, he is entangled in a new difficulty of Christian biography; whence it is perhaps impossible honorably to escape. The history of Solomon is, on this very account, embarrassing and painful. We do not discover a distinct, indisputable statement of his remorse and self-condemnation after his seduction to idolatry; and therefore commentators have theorized on the *probability* of his having written the Book of Ecclesiastes as a kind of penitential record of his folly. But allow this hypothesis to be just, and still that evidence is dubious,—it does not contain a direct and personal confession—such as would obviously mark a man who had been eminently favored by God, and yet fell into the most fearful of all sins; since idolatry was a rejection altogether of the worship of the Lord, and not, like the offence of his father, a temporary violation of the divine law, however vile and revolting in its character and consequences.

* Life of Scott, chapter xvi.

To descend to modern days, we have many auto-biographies where the writers have, *themselves*, voluntarily owned their sins; and not merely as in the case of Newton and others, who refer chiefly to the guilty excesses of their unenlightened years; but we have also confessions of a deeper character, as in the example of Whitefield, who confessed in his latter days the errors and false estimates of his spiritual noviciate. I never understood that even the malignant world ever seriously *persisted* in its criminations of Whitefield, and posterity has owned the disinterestedness and purity of his character. What a contrast to such a man is any one who, in the language of the Patriarch, has made religion "*to stink* in the nostrils" of a disgusted world, by some disgraceful fall; and yet dies without leaving behind him an unequivocal acknowledgment of his guilt, and which would be considered by his fellows as a solid proof of his repentance. Even Bishop Gardiner is reported to have expired with the confession, "I have sinned with Peter, but I have not repented with Peter;" a saying which was itself the language of penitence.

Objections to rigidly faithful biography have emerged in another quarter. We are told not to tell a *brother's* faults. Should they not rather be the more impartially told *because* he is a brother? If he really were such, and belonged to the Christian fraternity, part of his very system was the dread of hiding the truth. The plaintiff may next urge the unseemliness of one sinner criminating another sinner. On a principle thus slippery, you may equably and silently slide into the most perilous errors. You must give up public preaching, and private remonstrance—it is a sinner addressing and criminating a sinner. The prophet must no longer say, "Thou art the man"—because the criminal may retaliate! Christian biographers might shun some share of their difficulties, if they would consent to place their idols in the lower niches of the temple of fame. Every distinguished soldier is not a Wellington; and we have had many exemplary bishops below the standard of Bedell and Hall and Leighton. When the sacred historian says of Hannaniah, "He was a faithful man, and feared God above many," he wrote a discriminative epitaph; implying that its subject was neither the highest nor the lowest in the ranks of the faithful. But it is among the selfish elements of our nature to be desirous of making all we can, and more than we ought, of our favorites. What is this but one of the numberless forms of self-love? We are to shine by the reflected lustre of a friend's greatness. The more we can elevate him, while we grasp his skirts, the higher we soar ourselves. Religious persons may not be aware how closely they here imitate the ambitious of the world. What did Pope say to Bolingbroke? Let the tempted hear, and beware.

> Oh, while along the stream of time thy name,
> Expanded flies and gathers all its fame,
> Say, shall my little bark attendant sail,
> Pursue the triumph and partake the gale?

The author, indeed, of the Essay on Man knew enough of his subject to be conscious of his then existing popularity, and of his own superiority over "my St. John;" and the real meaning of the ironical compliment in this quatrain was, that the poet was the ship and the patron the cockboat. How perpetually is the world laughing at itself! But Pope and Bolingbroke may shine as beacon-stars over the deeps of the world, even to Christian voyagers themselves. "These things are our ensamples." If a son writes the life of a father, we are reasonably jealous; since filial affection, admiration, and gratitude, are so many super-additions to a biographer's natural wish to execute the task with kindness. Then, on the other hand, is it well to intrust it to the hands of an enemy? This also involves another class of embarrassments. I am, however, forgetting that the subject under examination is professedly confined to *Christian* biographers: and such persons cannot paint a brother's portrait with a hostile pencil. And yet—oh, Sir, the sordid poverty of our common nature!—there *are* religious biographies of which even the wicked world is ashamed: or if I cannot quite exemplify this by a specific reference, we know full well what personalities and contumelious paragraphs are scattered over books of theological controversy. If Toplady had compiled memoirs of Wesley, or Travers the lives of Hooker and Whitgift, who would not have calculated upon hard measure dealt out almost in the language and spirit of an inquisitor? We should too probably have had the *odium theologicum* prancing in a biographical dress.

A person once asked Whitefield—it must have been in his later and reflecting years—what he thought of a certain man's character. The answer was, "Let me live with him seven years, and then I may tell you." I could, however, mention a *living* biographer who many years since indulged the world with an excellent memoir of an exemplary Christian; and who said in private conversation of that person—"I was some years in his family; and not only never saw him sin, but never saw in him an approach to it. I knew, indeed, that he was a sinner; but still what I say is true." I record this from distant but accurate remembrance; and it was uttered by one who has himself long maintained a great consistency of character, both in private and pastoral connexions; and, as sobriety of mind, in the highest sense, has always distinguished his opinions and ministrations, I do not hesitate in communicating an anecdote which might otherwise have been received with derision or incredulity.—*(London) Christian Obs.*

PERIOD OF THE EARTH'S DURATION.

No. II.

That the beginning does not refer to the first day spoken of by Moses is certain, for it is not mentioned as a part of the creation in the enumeration of that day's work. But we are, on the contrary, informed that on the first day it was in existence, though unfurnished and covered with water. The term beginning, therefore, is indefinite, and it may refer to the preceding day, or to thousands of years. To guesses there would be no end, for one would be as authorized to assert the truth of his conjecture as another; and at last must leave the decision of the question to the results of an examination into the constitution of the globe.

This is the province of geology, and from this source only can we hope to decide the question, and to determine the state of the earth during the period which intervened between its creation and the beginning of the six days.

We are pleased to find that Dr. Chalmers does not think this view of the Mosaical statement inconsistent with the manner in which it is expressed, though we cannot allow, with him, that the substance of the heavens and earth was created before the things themselves. "Does Moses ever say that, when God created the heavens and the earth he did more at the time alluded to than transform them out of previously existing materials? or does he ever say that there was not an interval of many ages betwixt the first act of creation described in the first verse of the Book of Genesis, and said to have been performed in the beginning; and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? or, finally, does he ever make us to understand that the genealogies of man went any further than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculation of philosophers?" (Chalmer's Evid. Christ. Rev.)

Mr. Sharon Turner, also, well known and esteemed for his valuable historical works, entirely agrees with the principle we have advocated. "The Mosaic chronology," he says, "begins with the formation of Adam, and with the six preceding days or periods, which commenced with the production of light. What interval occurred between the first creation of the material substance of our globe, and the mandate for light to descend upon it; whether months, years, or ages, is not in the slightest degree noticed. Geology may shorten or extend its duration as it may find proper; there is no restriction on this part of the subject." (Turner's Sacred Hist. p. 401.)

It has already been shown that a period of time intervened between the creation of the earth and the beginning of the six days. During this period the rocks which are the covering of the globe were, in all probability, formed. The primitive rocks may have constituted the surface of the earth as it came from the hand of the Creator; but if they did, they have since suffered considerable alterations. It has been proved in the observations upon theoretical geology, that all the beds between the primitive rocks and the superficial gravels were formed before the deluge, and that they all resulted from causes similar to those which are now in action. It is quite incredible that they could have been deposited in that period which intervened between the creation of man and the universal deluge. It is naturally impossible, we think, that so vast a series of deposits could have been formed in the time; but, if this objection should be considered insufficient, we must allow that the whole earth was a long time beneath the waters, for the secondary beds, with but few exceptions, were formed by the sea, and contain animal remains. The beds of the secondary and tertiary classes must, therefore, have been formed before the creation of man, and during that period which intervened between the creation of the earth and the beginning of the six days."

Immediately after the creation of the earth, time began. Matter was endowed with certain laws: these laws immediately began to act; and the same causes and effects were as active at that moment as they are now."

The earth being prepared as the habitation of organized creatures, God creates, on the fifth day, all that moveth in the waters and in the air. On the sixth day He completes his work by the creation of all living creatures that inhabit the earth, "cattle, and creeping things, and beasts of the earth." Then "God created man in his own image; in the image of God created he him."

We have thus hastily reviewed the work of the six successive days of creation, in order to show the perfect concord of this history with the view we have taken of the former verses. "Moses," says Dr. Buckland, who is an authority of the highest class, "does not deny the existence of another system of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history; and there is nothing in the proposition inconsistent with the Mosaical declaration of the creation." But it is not sufficient to say that Moses does not contradict the supposition; for if the view taken of his history be correct, he supports and establishes the opinion."

But, whatever may be the fate of human opinions, one principle can never be disproved, that, God being the author of both the Bible and the world, the testimony of both, when accurately read, must correspond. How disdainfully soever the divine testimony may be treated by some who are ardently engaged in the investigation of nature, all theories that oppose its statements have error as their basis, and must fall to decay." *Higgins' Mosaical and Mineral Geology.*

Infidelity has no way to *secure* its own conquests, but by making its followers cold and selfish, or proud and heartless, or transforming them into noisy, contemptuous boasters, or besotted sensualists. In either case, their success is their destruction; for they bring society into such a state that it cannot endure itself, and comes back to Christianity as the only means of its own sustenance. How then can infidelity reform the world, when it cannot sustain itself? *N. Y. Evang.*

THE SECOND COMING OF CHRIST.

The following description of Christ, says Bishop Heber, which, if it be too daring for a Christian teacher, is at least conceived in a tone of high poetical feeling, and which, in the circumstance of the twofold appearance of the same divine countenance to the wicked and the good, bears a strong resemblance to a fine passage in the Kehama of Mr. Southey.

"The Saviour of the world shall sit upon a throne of great majesty; his countenance shall be most mild and peaceable toward the good, and though the same, most terrible toward the bad: out of his sacred wounds shall issue beams of light toward the just, full of love and sweetness; but unto sinners full of fire and wrath, who shall weep bitterly for the evils which issue from them. So great shall be the majesty of Christ, that the miserable damned, and the devils themselves, notwithstanding the hate they bear him, shall yet prostrate themselves and adore him, and, to their greater confusion, acknowledge him for Lord and God: and those who have most blasphemed him shall then bow before him, fulfilling the promises of the eternal Father, that all things shall be subject unto him.

"This is the end wherein all time is to determine; and this the catastrophe, so fearful unto the wicked, where all things temporal are to conclude; let us, therefore, take heed how we use them; and that we may use them well let us be mindful of this last day, this day of justice and calamity, this day of terror and amazement; the memory whereof will serve much for the reformation of our lives; let us think of it and fear it: for it is the most terrible of all things terrible, and the consideration most profitable and acceptable, to cause in us a holy fear of God, and to convert us unto him. While I live, I will therefore ever preserve in my memory this day of terror, that I may hereafter enjoy security for the whole eternity of God. Above all things, I will keep before my eyes the last of all days, and all the moments of my life I will think, and for ever think of eternity."—*Taylor's Contemplation on the State of Man.*

From the (London) Christian Observer for December.

SIR WALTER SCOTT.

A committee of highly respectable names has been formed, with a view to secure in perpetuity to the family of the late Sir Walter Scott, his residence and estate at Abbotsford, which must otherwise be sold for the benefit of his creditors. Among the names are those of the Archbishops of Canterbury and Dublin, and of several of the Bishops. The proceeding is stated to be in honor of his memory, on account of the distinguished talent displayed in his writings. Of the talent there is no question; but considering the purposes to which it was applied, we lament to see any Reverend, Right Reverend, or Most Reverend, name on the Committee. We admired the talents of Sir Walter Scott, and respected his amiable character in public and private life; his laborious and self-denying exertions in advanced years to pay off the debts in which imprudent speculations had involved him, was highly to his honor; and in addition to all this, his historical publications alone would stamp his name with an eminent title to literary celebrity. But when it is considered, that the real ground, in the public estimation, of the subscription, is his fame as a writer of popular novels, works of fiction and entertainment, devoted to no moral or useful purpose, never meant to be otherwise than mere caricatures of history, often injurious in their spirit, notoriously characterized by a ludicrous and profane use of Scripture, and an irreverent trifling with sacred things, and such as, in the estimate of the word of God, which is the final standard of appeal, must be pronounced a desecration of pre-eminent talents, involving high moral responsibilities, and not to be wasted in worthless, any more than devoted to vicious, purposes;—it surely does not become the solemn character of the bishops or pastors of Christ's flock, to lend their names, or influence as members of a committee, in honor of talents thus perverted. We say no more now than we have often said years ago, while Sir Walter Scott was living and in his vigor; for it is abhorrent to us to attack a dead lion; but the injury done to religious families by the introduction of novel and other injurious reading through the medium of Sir Walter Scott's publications, is so great that we dare not hold our peace. The Christian wants but one argument in such cases: "These things are not of the Father, but of the world." We wish that our younger readers would do us the favor to turn back to our review of the Pirate. Sir Walter Scott's exhibitions of the morals and religion of the Covenanters, which thousands of persons take to be veracious pictures of history, are one tissue of deliberate and wicked falsehood. See, *inter alia*, Dr. Lee's statement on this subject before the House of Commons' Committee on the Lord's day, p. 272. The mischief which these worse than Hudibrastic caricatures of religion has done to the present and the rising generation, is enormous, and we fear irreparable.—But it will be a sorry apology at the day of judgment for tens of thousands of scorners and scoffers at Christian piety, to allege that they confounded it with cant, selfishness, and hypocrisy, being led to do so by the merry tales of Sir Walter Scott, which they found highly lauded by men professing to be Christians, without a single warning as to their evil tendency. Idolatry of genius, reckless of its application, is one of the characteristic sins of the age. Sir Walter Scott's long-continued and defended course of deliberate falsehood, in regard to the authorship of his novels, would alone prove him to have been a man destitute of conscientious principle. We repeat only what we said long ago on this point while he was alive.

EFFECTS OF POLITICAL EXCITEMENT.

Of the excitement, so far as political matters are concerned, while we say nothing of its causes, and impugn the motives and conduct of none, we may, in common with the lovers of order, and the friends of religion, deprecate the evils which must necessarily attend it, and pray that it may be over-ruled for good, by a wise and holy Providence. We deprecate it, because it produces division in families—it arrays neighbor against neighbor—it strikes at the very root of social order—it separates very friends—it creates discord in society—it fosters envy and jealousy, and other hateful passions—it withdraws the mind from the contemplation of its future destiny—it retards the progress of the Gospel, and quenches the Spirit of the living God. That these are among its effects, all of every party are constrained to admit, who view it in its bearings upon the state of society, and upon the Church of Christ. And it hence becomes the duty of all who have an interest at the throne of grace, to commend our country, our rulers, our legislatures, our counsellors, to Him by whose wisdom alone we can be preserved.—*Charleston Observer.*

BUNYAN'S LAST DAYS.

It was about such like Christian good offices as these he exercised his talent in, as the last good offices of his life; for taking a tedious journey in a slabby rainy day, upon such an occasion, and returning late to London, he was entertained by one Mr. S——, a grocer on Snow Hill, with all the kind endearments of a loving friend, but soon found himself indisposed with a kind of shaking, as it were of an ague, which increasing into a kind of a fever, he took to his bed, where growing worse and worse, he found he had not long to last in this world, and therefore prepared himself for another, toward which he had been journeying, as a pilgrim and a stranger upon earth, the prime of his days. His prayers were fervent and frequent, and he even so little minded himself, as to the concerns of this life, that he comforted those that wept about him, exhorting them to trust in God, and pray to Him for mercy and forgiveness of their sins, telling them what a glorious exchange it would be, to leave the troubles and cares of a wretched mortality to live with Christ for ever, with peace and joy inexpressible, expounding to them the comfortable Scriptures by which they were to hope and assuredly come unto a blessed resurrection in the last day. He desired some to pray with him, and he joined with them in prayer; and the last words, after he had struggled with a languishing disease, were, viz. "Weep not for me, but for yourselves, I go to the Father of our Lord Jesus Christ, who will no doubt, through the mediation of his blessed Son, receive me, though a sinner, where I hope we ere long shall meet, to sing the new song, and remain for everlastingly happy, world without end. Amen!"—Ivirney's *Reprint* (1831) *of a Memorial of Bunyan, which appeared in* 1692.

THEOLOGICAL EDUCATION.

From the Episcopal Recorder.

EDUCATION FOR THE MINISTRY.

The Episcopal Education Society has resolved, as we have already remarked, to make vigorous exertions for the promotion of this object. The Rev. G. W. Ridgely has accepted the appointment of General Agent, and will devote himself to the duties of his office. He has favored us with a letter ad- dressed to him by Dr. Bedell, which will be found in another place, and to which, with his accompanying forcible remarks, we request the attention of our readers. The wants of our Church are, as he truly remarks, *appalling*. The wants of our country at large, and of the heathen world, are still more distressing, and we trust that the present liberal proposal to aid in supplying them, will be supported to the necessary extent. The Ministry must be increased a thousand fold, before the Gospel can be "preached to every creature," and a vast increase is necessary, before we can preach it even to our brethren at home. Let every Christian then pray that the *men* may be provided and qualified for this work, and exert *himself* zealously in the use of suitable means, without which we have no right to expect success.

Dr. Bedell's Proposal.

Philadelphia, Dec. 29th, 1832.

Rev. and Dear Brother:—I am exceedingly anxious that something should be done to increase the facilities of pious young men who are desirous of pursuing their studies for the Ministry of the Gospel. The wants of our Church are truly *appalling*. I believe that, by the blessing of God, on a little extra exertion in the way of literary labor, I may be enabled, while any thing like health is continued, to support *annually*, one young man in his course of education for the Ministry, calculating his expenses for the same at $75. By the plan of Gerritt Smith, Esq., in behalf of the Colonization Society, and by the plan of Simon Greenleaf, Esq., in relation to our own General Missionary Society, very large funds have been thrown into the treasuries of those Societies. I would humbly desire to try if a similar plan would not very materially advance the interest of the education cause. I therefore hereby offer, that I will, should God prosper me, support annually one beneficiary in his preparation for the Ministry of our Church, provided that, in the city of Philadelphia, there can be obtained 20 scholarships, or in the state of Pennsylvania 20 more, or in the Church at large, 100 scholarships at $75 each.

Yours, in the bonds of the Gospel,

G. T. Bedell.

Rev. G. W. Ridgely, General Agent
and Cor. Sec. of the Episcopal Education Society.

[The above is worthy of imitation by all, who by the blessing of Divine providence *can* so devote their time and resources; but is not $75 quite too small a sum, in any competent degree to render due preparation practicable by a beneficiary? It will be of course an important *help* to young men who can bring additional resources to aid in support, from other quarters.

Ed. Chn.]

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

Passed in General Convention, October, 1832.

CANON VIII.

Of the Age of those who are to be Ordained or Consecrated.

[Former Canons on this subject were the fourth of 1789—Journals, p. 95; the third of 1795—Journals, p. 154; and the sixth of 1808—Journals, p. 330.]

Deacons' Orders shall not be conferred on any person until he shall be twenty-one years old, nor Priests' orders on any one until he shall be twenty-four years old. And no Deacon shall be ordained Priest, unless he shall have been a Deacon one year, except for reasonable causes it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this Church until he shall be thirty years old.

CANON IX.

Of Candidates for Orders.

[Former Canons on this subject, were the sixth of 1795—Journals, p. 155; the seventh of 1804—Journals, p. 238; the seventh of 1808—Journals, p. 330; the eighth of 1820; and the first of 1823.]

Sect. 1. Every person who desires to become a candidate for orders in this Church, shall, in the first instance, give notice of his intention to the Bishop, or, if there be no Bishop, to such body as the Church in the Diocese in which he intends to apply may appoint, or, where no ap-

Imperfect in original

pointment is made, to the President of the Standing Committee.

SECT. 2. No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the Bishop to whom he intends to apply for orders, a certificate from the Standing Committee of the Diocese of the said Bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of GOD and the edifying of the Church. And when the Standing Committee do not certify as above from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one Presbyter, and four respectable Laymen of the Protestant Episcopal Church.

SECT. 3. In addition to the above testimonials, the person wishing to become a candidate must lay before the Standing Committee a satisfactory diploma; or a certificate from the instructer or instructers of some approved literary institution, which certificate must state what have been his studies, and the extent of his improvement in them; or a certificate from two Presbyters appointed by the ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

SECT. 4. When a person applying to be admitted a candidate, wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the Standing Committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two Presbyters of this Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the Bishop, with the consent of a majority of the Clerical Members of the Standing Committee, shall have granted said dispensation.— This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such a dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these Canons, the Bishop shall have the sole discretion of dispensation, without reference to the age of the candidate as mentioned in this section.

SECT. 5. With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of religion and a sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the SPIRIT, and by which alone his sacred influences can be manifested.

SECT. 6. The requisition of this Canon being fulfilled, the Bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any Diocese where there is no Bishop, the Standing Committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

SECT. 7. If, after obtaining the canonical testimonials from the Standing Committee, the person be admitted as a candidate by the Bishop, or, if there be no Bishop, by the Standing Committee, he shall remain a candidate for the term of three years before his ordination, unless the Bishop, with the consent of the Clerical Members of the Standing Committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

SECT. 8. A candidate for orders may, on letters of dismission from the Bishop or Standing Committee of the Diocese in which he was admitted a candidate, be ordained by any Bishop of this Church. And if there be a Bishop within the Diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former.

SECT. 9. If any candidate for orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the Bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a candidate.

SECT. 10. A person desirous of becoming a candidate for Holy Orders, shall apply to the Bishop or ecclesiastical authority of the Diocese in which he resides, unless the said Bishop or ecclesiastical authority shall give their consent to his application in some other Diocese. Candidates shall not change their canonical residence but for *bona fide* causes requiring the same, to be judged of by the Bishop or ecclesiastical authority; and they shall not be dismissed from the Dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any Theological or other Seminary.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

No. IV.

Relation to other Denominations of Christians.

THERE are often persons of other denominations, who, with the concurrence of some, perhaps well-meaning, but, as we think, mistaken, members of our Church, are forward in projecting and in carrying into operation expedients of combination, for the inculcating of what they think the only essential truths of the Gospel, detached from the diversities which characterize the discordant theories; and as they suppose, may be lost sight of, in the common object of evangelical instruction. Against such amalgamation, we hold ourselves bound in conscience to declare our decided disapprobation. 1st, We do not perceive that a minister of the Gospel can lawfully bind himself under the tie of a voluntary association, intended to cover with the mantle of silence, any matter resting on Gospel verity, and contributing to the sustaining of it; especially when he is bound to inculcate the same, by an obligation laid on him in the promises made at his ordination on every occasion opening a prospect of doing so with success. 2dly, So far as the experience and observation of the most of us have extended, in relation to the associations now contemplated, the assurances pledged by them are not generally fulfilled. A sectarian spirit has sometimes showed its head. Individuals of them, and sometimes the associated bodies, perhaps unconsciously, have introduced into their acts some matters in contrariety to the known tenets of the Episcopal Church; the members of which are thus insensibly drawn to set light by the doctrines of her Communion. 3dly, It has the effect of bringing into view such litigated points in unorganized Christian intercourse, and in the courteous interchange of the civilities of social life, as tend to the generating of angry feelings. It is a much better expedient for the maintaining of peace and of friendly offices among different denominations, that each of them should sustain the cause of GOD and of godliness, by such means as are presented by their peculiar organizations; exercising toward every other all the forbearance and all the charity, which may reasonably be exacted by a regard to the fallibility of the human understanding, and by the workings of unperceived prejudice in ourselves and in others with whom we have to do; and all the esteem which may be thought due to any virtues which they may possess, or to any good deeds which they may perform. This is a species of charity, which may be maintained without the abandonment of principle.

Relation to the world at large.

The third particular which we are to present, is the relation in which our Church stands to the world at large; meaning in the duty of extending over it the knowledge of salvation.

It is a remarkable fact in the life of our blessed Saviour, that although his personal ministry was to be limited to "the lost sheep of the house of Israel," (Matt. xv. 24,) yet his Gospel was to be "preached to all nations," before "the end should come," (Matt. xxiv. 14.) The same issue was intimated by him in those very strong terms —"And I, if I be lifted up from the earth," explained by the subsequent event of the crucifixion, "will draw all men unto me," (John xii. 22.) It is an annunciation, which distinctly describes what happened soon after, of the influx of Gentile nations into the Church of CHRIST, and finally, the extension of his kingdom over the whole world; verifying the prediction delivered many hundred years before concerning it,—"From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering," (Mal. i. 11.)

MISSIONS.

SECOND ANNUAL REPORT

Of the Board of Managers of the New-York Protestant Episcopal City-Mission Society.

ON this, the Second Anniversary of the New-York Protestant Episcopal City-Mission Society, the Board of Managers, in presenting the report of their proceedings during the past year, congratulate the members and friends of the institution upon the success with which it hath pleased GOD to crown their feeble efforts in behalf of CHRIST and the Church. At the last Annual Meeting we indulged in bright anticipations of the future. We have not been disappointed. To the AUTHOR of every good and perfect gift be ascribed all the praise. And while we, from the heart, thank him for his past mercies, let us in faith regard them as the earnest of still greater mercies in reserve for us,—"take courage,"—and "be not weary in well doing."

The labors of the several Standing Committees of the Board of Managers, have, during the past year, been confined principally to the Society's first station. It required no small time and labor,—mental and corporeal,—to bring into successful operation the various plans of usefulness which had been projected. The sphere of labor was one hitherto untried. Hence prudence, as well as zeal, was necessary. Without the lamp of experience to shed its certain light on our path, duty dictated that we should proceed with cautious steps. It was desirable also that the first station should be, in all respects, a *model*, which might with safety and profit be imitated in the future operations of the Society. To make it so has been the object of your Managers; and they have deemed it expedient to spare no expense of time or toil to effect this desirable end. But though the attention of your Board has been *chiefly* directed to this station, yet it has not been *exclusively* confined to it. Bearing in mind the extent of our city, and the vast multitudes of its inhabitants who are destitute of spiritual instruction, and who are consequently the proper objects of the care of this Society;—and bearing in mind also the just expectation of its friends that its Managers would make vigorous efforts to extend the blessings of the Gospel to all such,—they have adopted several measures of which notice will be taken hereafter.

The Board would first direct the attention of the Society to what has been effected at their FIRST STATION.

The Rev. Benjamin C. Cutler, whose appointment as Missionary at this station was noticed in the last report, as likewise the commencement of his labors, still occupies this station. The ability and faithfulness with which he has discharged his varied and arduous duties are well known to all the members of the Society. The congregation of the Mission Church of the Holy Evangelists, in which he officiates, has been steadily increasing. Divine service has been performed three times on Sundays, (except during the prevalence of the late epidemic,) and on every Thursday evening. The experience of the past year has clearly demonstrated the wisdom of the measures pursued by your Board in the purchase of the Mission Church. The most sanguine expectations of the warmest friends of those measures have been realized. On every occasion of public worship may be seen a numerous audience consisting of from 550 to 600 persons, the most of whom would be deprived of the privileges of the sanctuary were the doors of our Mission Church to be closed. This is not a mere general, unauthorized assertion, but a statement warranted by facts which our Missionary, and our Sunday School teachers, have furnished in abundance, and of which many have already been given to the public.

The number of Communicants at the Mission Church is 115. 15 persons were confirmed by the Bishop on the 18th day of March last. There have been 48 Baptisms, (of adults 9, of infants, 39,) and 3 Marriages. 965 visits have been paid by the Missionary. He has likewise received from different sources $1200 for the relief of the poor, which he has distributed.

The Sunday Schools in connexion with this station are in a flourishing condition. The number of teachers and scholars is as follows:—

Male School,	Teachers 12	—Scholars 84
Female,	" 21	" 106
Infant,	" 3	" 208
Total,	36	398

Since the last annual meeting a DAILY INFANT SCHOOL has been organized. It was opened under the direction of the School Committee of this Board on the 13th of February 1832. This School is not supported from the common funds of the Society, but is dependent on the bounty of individuals. It presents peculiar claims to the patronage of the friends of religion and humanity, and your Managers trust that it will receive that bounty to which it is so justly entitled. It has now been in operation nearly ten months. At its commencement there were 25 scholars. Since that time 422 names have been entered on its register. The average attendance is about 130. The school is under the care of 3 teachers.—Your Managers feel much indebted to a Committee of Ladies who regularly visit this School, and assist its teachers with their counsel and advice. The promptness with which they entered upon this uninviting duty, and the zeal and perseverance with which they have discharged it, cannot be too highly commended. To this School our Missionary also has given no little time and attention,—regarding it, and that most justly, as one very efficient instrument of attaining the great end of the Society, the good—temporal and spiritual—of the poor.

Since the last anniversary also a LENDING LIBRARY has been opened at this station, under the direction of the Library Committee. This library has been open for eight months, and contained, according to the last report of the Librarian, 334 volumes,—donations from various individuals. From the same report it appears that there were at the date of it, 219 persons who were in the constant habit of obtaining books. Gratifying as this intelligence must be to all, it calls loudly on the friends of the Mission to add to the few volumes which are now in circulation. Unless this is done, the Librarian will soon be unable to supply the readers with books. The Board trust that this simple statement will lead many of our friends to imitate the example of those who have already made donations of books or money to this library.

During the prevalence of the Cholera in this city, funds for the relief of the poor amounting to nearly $900, were placed by the benevolent in the hands of our Missionary for distribution. The rooms under the church were converted into a temporary House of Industry, where work was prepared by the kind assistance of a few friends, and given to females who were without employment, and whose families were suffering. In this way much misery was alleviated.

One of the plans which was suggested at an early period for the raising of funds in behalf of this Mission, was, that of making a collection in the Mission Church once in each quarter, after a sermon in behalf of the Society by different Clergymen, on which occasions the Episcopalians of the city generally should be invited to attend. This plan has been tried during the past year, and has been attended with eminent success.— The congregations have been very large, filling the church to overflowing,—a most gratifying evidence of the interest generally felt in our sacred enterprise. The first sermon of this series was preached by the Right Rev. the Bishop of this Diocese; the second by the Rev. Dr. Wainwright; the third by the Rev. Mr. Cutler, and the fourth by the Rev. Mr. Eastburn. On each of these occasions, a short statement from the Executive Committee in relation to the state of the Mission, accompanied by a report from the Missionary, has been read, with the view of giving to the members of the Society correct information as to what was doing by its officers, and also of exciting and keeping alive an interest in its welfare and success. The Board highly approve of this plan, and recommend its continuance.

The foregoing are the principal matters in relation to the operations of the Board in behalf of the first station of the Society, which they deem worthy of notice.

The success which has crowned their exertions in this part of the field in which they have been permitted to labor, has encouraged them, in reliance on divine aid, to go on in their work, and to plant their standard in other parts of our city. With a view to systematize and give efficiency to their operations, the city has been divided into ten districts, in each of which they indulge the hope of seeing at no very distant day a faithful Missionary laboring,—a Mission Church, with its Sunday and Infant Schools, and its Library.

In one of these districts, known as district E., in the north-eastern section of the city, a Sunday School has been established. For the present, Divine Service will be performed by a Lay Reader appointed by the Bishop. In another district, (district G.,) in the north-western part of the city, it is expected that similar steps will soon be taken.

The Board look with confidence for the support of their fellow Episcopalians in the measures which they are thus adopting to effect the grand design of this Society, of causing the Gospel to be preached to the poor of our city. The work is a *great* one and calls for *great* exertions. We trust that such exertions will be made.

During the past year, as appears from the report of the Treasurer, there has been received into the Treasury the sum of $7,297 94. The expenditures have amounted to $6,799 92.

The Board take this opportunity of publicly acknowledging their grateful sense of the liberality of the members of the different congregations of our communion in this city, in enabling them to meet their engagement as to the first payment of $5000 on the Mission Church, and also to the Corporation of Trinity Church, for their grant of $600 per annum. The Mission Church is now virtually paid for. $5000 of the purchase money has been actually paid, and the sum received from Trinity Church will be sufficient to pay the interest of the remaining $10,000.

The Board would also record the bequest of $500, left to the Society by its late lamented Secretary, Dr. James M. Pendleton:—a gratifying evidence of the interest which he felt in its success, and of the high sense which he entertained of its importance. May Providence raise up for us many such friends!

In drawing up this Report of their proceedings during the past year, the Board have purposely avoided entering into minute details, since the quarterly reports presented by the Executive Committee, the reports of the Missionary, and the statements from the Library and School Committees, which have also been given to the public, have rendered this unnecessary. Every thing of interest and importance which has occurred in reference to this Mission has thus been laid before the members of our Church. The Board likewise deem it unnecessary to add any thing in reference to the importance of the object;—the need it has of the prayers,—the counsels,—the liberal aid of the members of our Church. Our fellow Churchmen must be convinced of this from the facts which have been repeatedly submitted to them, and from the eloquence with which the claims of the Society have been advocated from the pulpit and the press. If they are not convinced of the goodness of our cause,—if they have not been aroused to vigorous, personal exertion in our behalf,—we feel that it would be a hopeless task to attempt to do this now.

The Board rejoice in the knowledge that they have many,—very many,—warm, active, zealous, untiring friends. For what they have done, we tender them our hearty thanks, and entreat of them, as they value their own best interests, and the best interests of those of their own household, —as they love the SAVIOUR who gave himself for them,—to continue, nay, to increase their exertions. Every thing conspires to encourage them and us to pursue this course. Past success encourages us. Our present prospects encourage us. The word of GOD encourages us,—that word which tells us, that "He that hath pity to the poor lendeth unto the LORD: and look, what he layeth out it shall be paid to him again:"—that "GOD is not unrighteous that he will forget our works and labor of love."

By order of the Managers,
BENJAMIN T. ONDERDONK,
President.

Attest,
OGDEN HOFFMAN, *Secretary.*
New-York, Jan. 10, 1833.

FORGIVENESS of enemies should aloays be accompanied by such a kindness as will express itself when occasion offers, in all offices of love and friendship toward them.

COMMUNICATIONS.

For the Churchman.

ADVENTURES OF BOOKS.

To trace the progress and influence of a single volume of the Holy Scriptures,—a copy of the Prayer Book, or a Tract,—might often be (as it has been made in several instances) very instructive, as well as entertaining, and also very encouraging. I have taken my pen, Mr. Editor, merely to put down for a corner of your paper, if you think it *worth* a place, a single fact of the class usually found in such histories as those I have alluded to.

The correspondent of a friend of mine, writes from Trieste,—(my friend had spent some time lately with him in Smyrna, and been instrumental in founding there an Episcopal Sunday School,) —as follows:—

"The Prayer Book [it was one of a parcel given from the New-York Society's Depository] which you gave me at Smyrna is, I believe, the only American copy in this place, and has been of much use here in the consecration of a church, the form for which was taken from it."

I should have promised a *second* fact; here it is—from the same letter—

"The Prayers of Bishop Blomfield are used at our daily worship night and morning."

Now, Mr. Editor, if a few more such facts could be told in the hearing of the volumes gathering dust upon the shelves of your institution; and if some others of far more stirring interest, which might with little pains be collected, were added in the recital, is it not possible that voices of discontent would issue from the ill-treated pages, and that reflections might be cast upon the liberality of those in whose power it is to admit these candidates for high adventure to their rightful privilege?

Yours, IGNOTUS.

To the Editor of the Churchman,—

Those who use the tables of the Lessons in our Prayer-Books, and who have the beautiful and *comfortable* 12mo. edition, lately published by "The Press," and adopted as the standard book, are advised to correct with the pen, a typographical error* in the 7th line of the 8th page. Table of lessons for Sundays—2d morning lesson, 2d Sunday in Advent, dele "to," so that it will read "Luke 1, v. 39. The lesson on the first Sunday is Luke 1 *to* v. 39; on 2d Sunday, the 1st chapter of St. Luke, *at* v. 39. The error is very common in the editions of the Prayer-Book; it occurred in Megarey's 18mo. edition, but not in any of his larger ones, as I believe. The late editions printed by the Press from his 8vo. plates are without it. H.

[* This error was early observed by the publishers, and has been corrected in the stereotype plates.—ED. CHN.]

THE CHURCHMAN.

SATURDAY, JANUARY 19, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.—Feb. 3d, Trinity Church; Feb. 17th, St. Paul's Chapel; March 3d, St. John's Chapel; March 17th, St. Mark's Church; March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

TO CORRESPONDENTS.—"A Communicant" will not be surprised at our declining the insertion of his piece,—full of thought and well written as it is,—on the score of its being too late to have any other than unpleasant operation upon the state of things of which it treats; and which it should not now attempt to influence.

IN compliance with the request of the Secretary of the General Convention, we give a prominent place to the following:—

SPECIAL CANON.

In the Journal of the late General Convention (pp. 91, 95,) mention is made of a Special Canon as having been passed by both houses. It unfortuntely, however, does not appear in the Journal, and the undersigned therefore respectfully requests the Secretaries of the Diocesan Conventions, and the editors of the Church periodicals, to aid him in giving it publicity. The following is a copy of the Canon, as it was passed:—

"The Dioceses of Mississippi and Alabama, and the Clergy and Churches in the State of Louisiana, are hereby authorized to associate and join in the election of a Bishop, any thing in the Canons of this Church to the contrary notwithstanding: the said association to be dissolved on the demise of the Bishop, and not before, unless by the consent of the General Convention."

HENRY ANTHON, Secretary, &c.
New-York, Jan. 16, 1833.

ANNIVERSARY OF OUR CITY MISSION SOCIETY.— As was stated in our last,* the evening of Thursday, the 10th instant, was devoted by many members of our Church here to the celebration of this Society's second anniversary. The morning of the same day had witnessed an exhibition in the church in Vandewater-street,—a platform and gallery having been erected over the chancel and pulpit for the purpose—of the little ones who have been gathered into the daily Infant School, taught in the basement rooms of the building. A gratifying attendance, gave proof of the interest which the school excites, and the liberal contributions made for its support show that those present were satisfied with its management and progress. It is a most important, and certainly not the least promising department of the Society's labors. Advantages of an incidental character add to its value;—making it an instrument of the most effectual kind for influencing the adults among whom the Missionary labors. The Rev. Mr. Jackson, and the Rev. Mr. Eastburn, addressed those present, at the morning service, in behalf of the school. The evening exercises were opened with the prayers used at all the meetings of the Society, and the singing of the 100th Psalm. The Report, in our paper to-day, was then read by the Rev. Mr. Haight. We need not urge its perusal. President Duer, in moving its acceptance,—spoke of the peculiar obligation resting on those, who consider domestic missions entitled to a clear preference before those having for their object the extension of the Gospel to foreign lands,—to sustain by liberal and efficient aid the efforts of this Society. It proposed to itself the precise work which they deem to possess a paramount claim upon Christian interest among us;—and the proofs of the wisdom and success of its measures exhibited in the report were such as to entitle it to full confidence.

Peter A. Jay, Esq., offered the following resolution,—

Resolved, That the past success of this Society is an animating encouragement to increased exertion for the future.

He spoke in an animated strain of the high Christian duty of 'preaching the Gospel to the poor,'—and drew his arguments upon this point from the reply of our LORD to the messengers of the Baptist. That He was the dispenser of spiritual blessings to the poor,—was enumerated by the Saviour himself among the characteristics which should approve him to his forerunner and his disciples to be the very CHRIST. The same characteristic should mark his followers. Mr. Jay felt that arguments drawn from the Scriptures might perhaps suffer in the hands of a layman. He proceeded to advocate the claims of the Society to general support, upon other grounds. It appealed to the lover of social order, of the security and permanence of our civil institutions. The diffusion and cultivation of pure religious principle among the mass of our population is, he remarked, indispensable to the preservation of this republic, admirably constituted as it is.— Every citizen, of whatever character, has here an equal share in controlling the public administration of affairs. Intelligence,—mere knowledge —human science, is—and who will not rejoice at it—extending its light through every corner of the land;—power is thus conferred,—mighty for good, or terrible beyond conception for evil. To be a blessing to the country, a controlling influence must be mingled with this intelligence; —men must be made virtuous, they must be subjected to the sway of religious principle,—or inevitable confusion and ruin must be the speedy issue. The security of property, of individual rights and social enjoyments, demand vigorous effort in the support of such schemes as by the wise and good may be devised, for the infusion of this necessary leaven into the growing mass of intelligence.

The Rev. Mr. Cutler, at present the Society's only Missionary, then offered the following resolution,—

Resolved, That the friends of this Society, plainly discerning the hand of GOD in its past success, will look up for divine direction and assistance in their future operations.

In speaking upon the history and prospects of the Mission, and adverting to the obstacles and encouragements which had affected and must in future affect its course, he was at a loss to select from the topics crowding upon his mind such as time would permit him to present as they deserved. He spoke with great earnestness of the extent of the missionary field lying open in this city,—and of the utter inadequacy of his single-handed exertions, at all to meet the daily and affecting demands for those services which it was his duty and pleasure to render, to the limit of his ability. The laborious character of his engagements, arising from the interesting and exciting incidents constantly before the mind,— was portrayed in glowing colors; and he urged with eloquent importunity,—as one who testified of that he had seen—the appointment of fellow-laborers with him in the work.

Of the rifeness of infidelity,—and the fact that it resides in,—not the dregs of society, but a higher, more interesting and—if continuing infidel, more formidable class,—the rising artisans and mechanics—and youth of inquiring mental habits, but left to the independent pursuit of such knowledge as is most congenial to the natural taste, the Missionary spoke with clearness; and gave at length the convictions which observation had formed in his mind upon the subject. He regarded the opening of *free churches*,—and affording *frequent* opportunities to attend the judicious presentation of divine truth, as the most effectual and best mode of combating and subduing the alarming evil in question. He alluded to objections which had been made to certain procedures of the Society;—in particular the opening of a church such as that in which they were assembled. It had been said that the expense incurred was unnecessarily large,—the style and finish of the edifice inconsistent with its professed design, viz.—the accommodation of the poor. In answer, he called to mind reflections which had occurred to him while waiting in the passage of one of the wretched dwellings which he was constantly called to visit—a sick man was the special object of his visit. The house or its furniture afforded nothing that could call up to the mind of its inmates one idea of the 'comforts and conveniences of life'—one cheering thought. "And, is it not well," he said within himself, "that these beings should have on earth *one* house, that they may call their own,—and which may be to them some faint image of that promised abode, a house not made with hands, eternal in the heavens." All felt the affecting propriety of the reflection, and the sufficiency of the reply thus furnished to the objection we have named. Satisfactory statements were made as to the character of the assemblage enjoying the privileges of this sanctuary;—that in their participation of its worship and instruction, the direct objects of the Society are attained. The *facts* which appear in the report, were named by Mr. Cutler as additional arguments for an accession of laborers. The $1200 placed at his disposal for the relief of temporal wants, had opened to the spiritual influences of which he was designed to be the instrument, as many hearts! But how was *an individual* to avail himself of this advantage? It was impossible. He spoke of the welcome uniformly given to his visits—and of the overwhelming evidence of their necessity;—expressed his decided conviction of the wisdom of the plan upon which the present church has been opened and conducted;— and recommended its adoption in such stations as may hereafter be occupied by the Society.

The singing of the 46th hymn; and appropriate collects offered by the Bishop, (ex officio President of the Society) with the benediction

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* The notice of last week should have borne date on Friday, the day on which the Churchman is printed.

closed the engagements of the evening. The sum collected on the occasion was $166.

May the spirit of Christian zeal and liberality, to which, under God, the past success of this enterprise is owing, increase and be diffused.

Methodists in the United States.—In a late number of the (Methodist) 'Christian Advocate and Journal,' Bishop Hobart is named with commendation as the earliest advocate of denominational societies. The Methodist denomination now regard the system of operations for the extension of the Gospel, by which men unite in effort who agree in principle, as not only the most directly efficient, but best fitted to promote general unity and good fellowship among professing Christians. The last number of the Advocate has the following paragraph. [Jan. 12.]

"*Our own Church.*—The past year, with particular reference to our Zion, has been one of distinguished mercies. Our nett increase was about thirty-six thousand, bringing up our actual communion to *five hundred and forty-eight thousand five hundred and ninety-three.* And yet in all this vast body, as well as among our brethren in Europe, and in other parts of the world, the same theological system prevails without variation. We cleave to it as given us of God; and doubtless it was. It is called the Arminian Theological System, and is gradually making its way throughout Protestant Christendom, as the pulpit exercises, the public press, the most diligent, learned, and accurate critical Biblical productions of the last year prove, showing that the Calvinistic system is modified by its influence. These principles must triumph *if we are true* to the great cause God hath committed to our hands. ☞ This is the true reason why we cannot, as a Church, co-operate in any arrangements, enterprises, or societies, the constitution or action of which, whether of design or necessity, neutralizes or destroys our distinctive influence as a people. To prevent our influence being thus neutralized, our Church has thought it best to have her own benevolent societies, to which every one who loves the doctrines of the Bible as taught by Mr. Wesley, will give a cordial support; *without exercising the least hostility to other similar institutions.*"

Our Brethren,—The correspondence of the past week furnishes us with the following. The explanation for which it calls will, we doubt not, be given by those concerned. How much remains to be done by us at home! How much may our correspondent do by the circulation of books, tracts, and periodicals! We have no ill purpose in the juxtaposition of this and the foregoing article. [Jan. 12.]

Arkansas Ter., Dec. 8, 1832.

"Though I can say nothing for the encouragement of missions to this country,* yet when I hear of the exertions of Episcopalians for the extension of the Redeemer's kingdom among Greeks and Indians, I wonder if they do not sometimes think of those of our own nation who are perishing for the bread of life.

"Some time since in conversation with a Methodist circuit preacher, I observed I was powerfully attached to the belief, doctrines, and worship of the Episcopalians. He said the Methodists believed the same as Episcopalians, his object was to persuade men to be Christians, whether they would be Methodists or not. A few weeks after (having often been alarmed at remaining so long unbaptized, and despairing of shortly receiving this Sacrament at the hands of an Episcopalian clergyman) the door was open for the reception of members by the same preacher, and I, according to their custom, gave him my hand. After service was ended I told him he was not done with me—I never had been baptized. I was astonished when he answered, "The Church does not require it, if you do not." I think it needless to tell an Episcopalian I did not consider myself a member of such a Church, even had I received baptism. The first opportunity that offered I should have petitioned to be admitted within the pale of the Protestant Episcopal Church. Was not the object of this Methodist preacher to swell the list of members within his circuit, rather than to persuade men to be real Christians? The Methodists have also rejected the 18th article of the Protestant Episcopal Church, making thereby the narrow way the broad way. 'If the blind lead the blind they both shall fall into the ditch.'"

[* Nothing, we presume our correspondent means to say, to warrant the expectation of *support* to the Missionary.—Ed. Chn.]

FLORIDA.

We repeat the following notice, at the request of the Missionary Society. Such calls must stimulate the zeal of Education Societies, and give an impulse to the preparatory labors of the theological student.

Wants of the Church in Florida.—During the present month, the Missionary station at Tallahassee will become vacant by the removal of the Rev. Mr. Bragg to the Diocese of Georgia. The Episcopalians of that town are exceedingly anxious to have his place supplied by a clergyman of equal piety and zeal. Could their wish in this respect be gratified, the vestry of St. John's Church will pledge themselves to raise, as a salary, $500 per annum.

A missionary is also greatly needed to undertake the charge of *three* other parishes. One of them (the new Virginia settlement) is about 10 miles north-east from Tallahassee; another (old Virginia) 15 miles south-east from Tallahassee; and the third, at the town of Quincy, 25 miles west from Tallahassee. Any clergyman possessing suitable qualifications for his office, who is disposed to engage in this interesting field, will, we are assured, meet with friends who will give him a cordial reception, and treat him with hospitality and kindness. These congregations will contribute $250 per annum, toward the support of a minister. Should the services of two clergymen be secured for Middle Florida, the Executive Committee of the Domestic and Foreign Missionary Society have resolved to appropriate the stipend heretofore allowed to the missionary at Tallahassee, toward the maintenance of the individual who may labor at the other places.

Should one clergyman only be obtained, his ministrations will be divided between the *four* congregations above mentioned.

P. Van Pelt, Jr., *Sec. D. & F. M. S.*

The West.—A correspondent at Rochester repeats the call for ministerial labor at the West, and the representations which have so often been made as to the whitened field inviting the care of the spiritual husbandman. He names a newly organized parish, (Vienna,) in which $400 has been subscribed toward the support of a pastor. He also states that a respected missionary has been obliged to retire from his post through ill health.

Church of the Epiphany.—The transfer of the arrangements for carrying forward this enterprise, intimated in our last, has been made by the Rev. Dr. McVickar, in behalf of the individuals by whose contributions it has been thus far carried on. The lease of convenient rooms for holding public worship, and the apparatus for conducting a Sunday School, (already in operation,)—are thus placed in the hands of our City Mission Society. The pecuniary benefit conferred is equal to about $400.

Observance of the Lord's Day.—The Christian Observer for December contains the Bishop of London's evidence before the Committee of the British House of Commons, on this important subject. It is a document of great length, and of very deep interest. The Observer thus introduces it.

"The Bishop of London's evidence, both from its intrinsic importance, and the responsible station, sound judgment, and high character of the Right Reverend deponent, appears to us peculiarly to deserve wide circulation. Neither his Lordship, it will be perceived, nor the framers of the Report, have laid themselves open to the charge often groundlessly urged against those who are anxious for measures of Christian legislation, that they attack only the vices of the poor, and allow the rich to go unscathed. The sins of the rich are usually of a more private character than those of the poor: they do not break the public peace; they are not connected with crowds and places of indiscriminate resort; and hence they fall less under the control of the legislator, than those acts which partake of publicity, and generate popular disorder, such as keeping open shops and frequenting public-houses. The rich man travelling in his chariot, or having music in his drawing-room, cannot be interfered with by law any more than law could interfere with a poor man for quietly riding his donkey or fiddling in his garret. Such matters, as well as the duty of frequenting divine worship and devoting the Sabbath to religious observances, must be left to conscience and Scriptural exhortation; and the House of Commons' report very forcibly, though briefly, urges on the rich man his duties in this respect; but open acts, things that offend publicly and tempt others, such as buying and selling, beer and spirit shops, newspapers, and public carriages, are within the just scope of Christian legislation."

Post Office Regulations, when distinctly understood, cannot be violated guiltlessly. We have received in the last fortnight, various orders and directions about our paper, which cannot receive attention. They have come to us written on the margin of newspapers, and crossed in such a manner as to evade the law. *Non tali auxilio!*

LITERARY.

Divine Visitation: A Sermon by the Venerable Edward Wix, M. A., of Trinity College, Oxford, Archdeacon of Newfoundland. St. John's: J. Ryan, King's Printer. 1832. 8vo. pp. 20.

The Guilt of a Denial of God's *Providence: A Sermon on Zephaniah, i. 12. By the Venerable Edward Wix, M. A., Archdeacon of Newfoundland.* St. John's: J. Ryan, King's Printer. 1832.

Above and apart from all considerations connected with mere similarity of Church polity in its leading features, and of harmony of views in what concerns discipline and worship, we find increasing cause of solid, and we venture to call it Christian gratification, in the neighborhood of those devout and able minds, which, in the providence of God, have been placed to hold forth the word of life in the American Colonial branch of the Church of England; and we are practically realizing from this relation,—and daily more and more,—mutual (may we not say this without presumption?) advantages, in mutual good offices, of no small account. Our columns have exhibited many proofs of these advantages, in valuable contributions either expressly prepared for this paper, by our brethren of the Colonial Church, or extracted from such of their published productions as have come into our possession. The apprehended visitation of that pestilence, which though receding, as we trust, from our land, is still sending back to us sad remembrances of its awful character;—the melancholy conflagration at Harbor Grace, which destroyed nearly all the town, and laid its church in ruins,—and the appearance of a pamphlet upon the subject of 'Cholera,' containing this sentiment—"This disease, through our ignorance, has been viewed as a mysterious dispensation of Providence; and science, too often forgetting its own dignity, has fostered while it should have dissipated the illusion,"—gave occasion for the series of discourses preached in the last summer and autumn, of which those whose titles we have given formed the first and last. In the first of these is presented a general view of the doctrine of divine providence,—and a consideration of the evidences of design and control by an intelligent, holy, and merciful agent, furnished in the *history* of the pestilence. Its text is Luke xiii. 4, 5, "*Those eighteen upon whom the tower in Siloam fell, and slew them—think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay! But, except ye repent, ye shall all likewise perish.*" And in unfolding his subject from its principles, he takes the solid ground, that the calamities by which the blood of the worshippers whom Pilate slew was mingled with their sacrifices, and by which the eighteen were crushed, upon whom the tower of Siloam fell, *were* visitations of Providence.

"They were sent by God," he argues, "as the Christian's belief is that the desolating pestilence which now sweeps the globe, is sent by God. In his plan of governing the world God deals, as it appears best to His wisdom, with nations and with individuals. At one period prosperity and uninterrupted enjoyment may be the mode of discipline which He adopts—[in which good and bad alike share:] at another moment the calamitous visitation may be the mode in which He tries us: the good and the bad may equally fall victims to public infliction. Such indiscriminating visitations must still be considered as inflictions from God, and since all suffering whatever may be traced back to sin as the original cause of its introduction into this world, these inflictions say to all of us—"Except ye repent, ye shall all likewise perish."

But, he adds, our Lord's reflection, which will apply generally to such cases of indiscriminate destruction, informs us that it is incorrect in the sight of God to imagine or to insinuate, that accidents of this kind are proofs of the individual criminality of those who may fall victims to them.

"He would not pronounce the awful fate, of which man was the instrument in the one case and a calamitous accident in the other, to be denominated a judgment or a visitation of His special vengeance for particular iniquity. Each was, doubtless, an infliction of Providence; as from His own words we learn that not a sparrow can fall to the ground without God's knowledge, (Matt. x. 29.) But in these cases there was the same event to the righteous and to the wicked, (Eccl. ix. 2.) The lowly publican may have been stabbed at the same altar with the scornful Pharisee, (Luke xviii.) The fragments of the shattered wall may have dashed harmless at the foot of many a sinner, more daring than any of those who were crushed in the fallen ruins."

From these statements, the author goes on to urge the duty of recognising in every dispensation, the hand of God,—as interested and dependent *subjects*, and not as independent censors of our fellows. This duty he enforces partly against such as, immodestly appropriating to themselves an attribute of God, "describe each particular visitation as the infliction of Providence upon its unhappy victim for some particular sin, or for some course of sin,"—but chiefly against "that unhappy infidelity which would remove God from the government of this fair world of his own creation—that folly which would describe those second causes which *under His direction* may keep together, or may partially derange His system, as independent of His will."

On a recurrence to the sentiment already mentioned as having given occasion for these sermons, the Archdeacon breaks out into a fervid strain of Christian eloquence—

"If it be a mark of ignorance to acknowledge God in his visitations,—that ignorance be ours! Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord. (Jer. ix. 23, 24.)

"If the refusal to acknowledge God be a mark of science,—away with such science! There is a certain kind of wisdom which St. James describes, (James iii. 15.) He says that it does not descend from above—but that it is earthly. It cannot look beyond this earth and secondary causes for the origin of good or ill. He adds, moreover, that this inability to look beyond this earth is not its worst feature. It is, also, devilish. And, in truth, we do not envy the satisfaction which such wisdom, or the fruits of it, may obtain for the self-styled man of science. His neighbors are immersed in the very dissipation which, in his own wisdom, he must acknowledge makes them susceptible of a prevailing disease. They are quaking at the judgments of God; and ready to ask—What shall we do to be saved? (Acts xvi. 30,) and he smiles in the face of the returning sinner and offers him the cordial of unbelief!

"The judgments of God have touched the heart of the prodigal: the frightened penitent is found upon his knees acknowledging God's justice in his mysterious visitation: he is just reaching forth his hand to take of the waters of salvation;—and the man of science, with officious charity, attempts to dissipate the illusion of such penitence!

"Is the last word which St. James applies to such wisdom more harsh than it deserves? Oh, it is not harshness,—it is Christian kindness,—it is truest charity, to call such wisdom by its right name, to point out its awful consequences."

Of the *spirit* in which the discussion of this topic, with such an aim, and under such circumstances, has been conducted, let the extracts which follow testify. Its general exemplification in the conversation of Christians must be the most powerful argument, in support of the real character and influence of their holy and peaceful faith.

"The feeling of the Christian when his God is denied or insulted, is not a feeling of anger against the individual who shall have thus shocked his sensibilities. Let us never forget this. His feeling is one of indignation against the blasphemy. His zealous affection is in a cause so good, that he *might* be angry in it and not sin, (Gal. iv. 18; Ephes. iv. 26,) but it is not in anger,—it is in love, and in the spirit of meekness, that he would pray for those who do not acknowledge God in his judgments, that they may be brought to a better mind and into the way of truth. In charity he would pray himself, and commend his unhappy brother to the prayers of those who believe, that he may yet be brought to experience the comfort which the Christian derives from the assurance that, in every thing which befals him, God intends for him a lesson of correction, of encouragement, or of warning,—and that, in the end of life, he may experience the consolations of that faith which alone can cheer the passage to the grave."

And we have an explicit and satisfactory statement of the views which governed the Archdeacon in the undertaking and prosecution of the course—in the advertisement prefixed to the second sermon.

"For the view which the author has taken of Divine Visitations, he finds his warrant (to speak briefly) in this Scripture—"Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6.) For the open manner in which he has given expression to his views upon the guilt of the denial of divine Providence, he finds his warrant in this—"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but *his blood will I require at the watchman's hand,*" (Ezek. xxxiii. 6.) He did not *dare* to be silent; and, for the warmth and earnestness with which he has spoken, he finds his warrant in this—"It is good to be zealously affected always in a good thing," (Gal. iv. 18;) or in this—"Thou art neither cold nor hot; I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," (Rev. iii. 15, 16;) but, lest any should mistake the nature of his feelings, although with him it is a very small thing that he should be judged of man's judgment, (1 Cor. iv. 3,) he would yet secure the noble cause he feebly advocates from prejudice on *his* account, (Psalm lxix. 6;) he would, therefore, refer the reader to the 12th page of his former sermon, [the passage just given,] he would repeat that it is in love and tenderness and compassion, and, if he may speak it with humility, in the spirit of his divine Master, not in bitterness, or anger, or strife, or contention, that he has arraigned the infidel. God is his witness that he may say of the most mischievous character whom he knows in society, from his inmost bosom—"Out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that you might know the love which I have more abundantly unto you," (2 Cor. ii. 4.)

The concluding discourse is from Zeph. i. 12,—and is an affectionate and impressive enforcement of the doctrine of God's minute inspection of the actions not only, but of the thoughts and purposes, and secret workings of every heart.

Our limits forbid an extended notice of its contents, and an exposure of that subtle infidelity, the 'root of all sin,' as Henry Martyn calls it, which brings us to 'forget God,' in the hourly occurrences of life, the momentary blessings by which we are upheld and comforted.

In the sermons under review, we find each statement sustained by the most apt and abundant Scriptural reference, as well as evidence of complete familiarity with their subject;—and pervaded as they are, by a sincere and overflowing spirit of solicitude for the enlightening and salvation of those against whose principles they are directed, we cannot but hope that the whole series will be given to the public.

The British Magazine has met with great success. It is to be improved in its typography, already excellent, and much enlarged. A supplement to the December number is also to be issued, completing the second volume, and containing indexes of that and volume first. The new series will thus commence on the 1st of the present month, with the third volume. An increase in the subscription price will, of course, attend the proposed enlargement. We copy from the work a notice of the Pulpit.

"*The Protestant Episcopal Pulpit; a Series of Original Sermons, by Clergymen of the Protestant Episcopal Church.* Published Monthly. New-York, Philadelphia, and Boston: 1832.

"This series is to be very warmly recommended by those interested about the branch of our Church established in America. It will give them sincere pleasure to find so many powerful, eloquent, and sound divines in the pulpits of her Church, and to know that their exertions are rewarded by wide and rapid increase of the Episcopal Church. Among the sermons already published is one of the lamented Bishop Hobart's, very characteristic of him. It may be fancy, but among the younger American divines, the reviewer thinks he traces the influence of Bishop Hobart's mind and style. It would be in vain here to attempt entering on so wide a subject, but the comparison of the style of the American and English pulpits would be very interesting. The difference is, perhaps, not very great, but it is marked. To the reviewer it appears to consist in the Americans being somewhat bolder, and less reserved in their use of some of the stronger figures of rhetoric, the apostrophe particularly, which they often use with great advantage."

The first volume of Robert Hall's Works, (the concluding one of the series,) was announced for publication in London on the 15th December last. This volume will contain Memoirs of the Life of Mr. Hall, including several of his letters not yet published. By Dr. Gregory. To which are appended notes, containing portions of Sir James Mackintosh's Reviews, Dr. Parr's Eulogium, &c.

Observations on Mr. Hall's Character as a Preacher. By John Foster.

Twenty-one Sermons, preached by Mr. Hall, on various occasions, and communicated by friends who were in the habit of taking down his pulpit discourses. And

A Copious General Index of the various subjects treated of in his entire works.

Calendar.

Jan. 20.—2d Sunday after Epiphany.
—— 25.—Conversion of St. Paul.
—— 27.—3d. Sunday after Epiphany.
Feb. 2.—Festival of the Presentation of Christ in the Temple.
—— 3.—Septuagesima Sunday.
—— 10.—Sexagesima Sunday.

MISSIONARY COLLECTION.

A Sermon will be preached, and a collection made in behalf of the *Missionary Branch* of the "Education and Missionary Society" of this Diocese, in Trinity Church, in this city, on Sunday morning, the 20th January.

INTELLIGENCE.

DOMESTIC.

Ordination.—In St. Clement's Church, New-York, on Thursday, Jan. 17th, 1833, the Rev. George Fiske, Deacon, Missionary at Oriskany and Rome, Oneida Co., N. Y., was admitted to the holy order of Priests, by the Rt. Rev. Bishop B. T. Onderdonk. Morning prayer was read by the Rev. Dr. Clark, and the lessons by the Rev. Dr. Creighton. The sermon was preached by the Bishop, who was assisted in the administration of the Communion by the Rev. Mr. Bayard.

PAROCHIAL EFFORTS.

St. John's Church, Canandaigua.—We are requested to state that two boxes of clothing, valued at 60 dollars, prepared by the ladies of this parish for the Green Bay Mission, were forwarded to the Rev. Eleazar Williams in October last, to the care of A. B. Bates, Esq. of Detroit, who kindly offered to see them duly forwarded.

About two weeks since, the ladies of the same congregation held a fair, at which they realized about 250 dollars as the result of their exertions during the last year.—(*Aub.*) *Gosp. Mess.*

FOREIGN.

Liberia.—The last African Repository publishes a letter from the Colonial Agent, which contains favorable representations of the health and prosperity of the colony. He represents the state of the public schools to be highly prosperous, and the beneficial results of their present school system as becoming daily more apparent. "The female schools," he says, "are conducted in a manner highly creditable to Mrs. Johnson and Mrs. Cæsar, who have them in charge." The number of girls in the public schools is 91, of boys 110, to which may be added 25 who attend a night school, making an aggregate of 226.

Church Missionary Society.—The following article harmonizes remarkably in its spirit, with those upon the same topic which have lately appeared in the Churchman.

Church Missionary Society.—We regret having so long delayed noticing the last Report of this Society—a Society dear to every Christian from its paramount object, and which should be peculiarly dear to every friend of the Church of England. There was a serious deficiency in its resources during the last year. The conductors of the Society, however, upon fully considering their resources, determined not to make any reduction in their missions, in any station, during the present year; hoping to bring up the income of the Society to its expenditure, by enlarging the agency for forming and visiting Associations. In furtherance of this object, they also appealed to the clerical members of the Society throughout the country, soliciting an enlargement of their personal exertions. To its clerical friends, the Society is, under God, mainly indebted for its growth and prosperity; and to them, therefore, the committee look with confidence in the present exigency. The mode in which they wish to extend the co-operation of their clerical friends is, by forming parochial associations, preaching sermons, and attending meetings on its behalf in their own vicinities, or where they may be best able to promote its interests. The committee felt bound not to contract operations already entered on, and prosecuted, with more or less of success, until the necessity for doing so is inevitable: yet they are equally bound not to continue to prosecute such operations, when there is no longer any prospect of the Society's income equalling its expenditure. In this difficulty, they considered it a course more likely to be approved by the members that they should make a zealous effort to retrieve the Society's income, than that they should immediately contract its missions. Having been led to this decision, in the best exercise of their judgment, they earnestly appealed to the prayers and exertions of their friends, in reliance on the blessing of Him, the enlargement of whose kingdom it is the object of their plans and labors to promote. We most earnestly second their request, which comes with the weight of a solemn duty; and which, if our readers will peruse the interesting facts in the last report, they will see also to be a delightful privilege. Had the Society been the instrument in the hands of God of effecting only what has taken place at Tinnevelly, even allowing for partial disappointments, there would be ample proof that "the hand of the Lord is not shortened that it cannot save, or his ear heavy that it cannot hear." And with such proofs of the blessing of God upon the Society's missions, to say nothing of its exertions and success elsewhere—in New Zealand, North America, Africa, the Mediterranean, the West Indies, and India—shall its friends be weary in their labors? It were enough that we have the command and the promise, but to have such results is doubly cheering. We strongly recommend the perusal of Mr. Bickersteth's faithful, affectionate and Scriptural sermon, preached at the last anniversary of the Society. Such discourses are the best comment on the spirit and character of missionary proceedings; on which most Christians, and not least those of our own communion, have much to learn, before they will rise to the high level of the duties which the command of Christ, and the exigencies of a world perishing in wickedness, require.

SUMMARY.

The Theatre.—The true friends of the Italian Opera, then, should not seek to promote an *exclusive* cultivation of Italian, but lend their aid to those more simple and popular Operas before named, as arranged and modified at the English and American Theatres. This is the true method for diffusing a general love for music throughout the community, and when this general love is once so diffused, the Italian Opera will take care of itself. We, therefore, hope to see the immediate revival, at the Park, of all the popular musical pieces of the last season, and we also hope to see them patronized by the friends of the Italian Opera, and by the wealthy and respectable classes of society. *The example of one well-known, affluent, and influential family—some members of which are almost invariably present at the Park whenever any good attraction is offered—is well deserving of imitation.* In the meantime, and while this taste is growing in the general mass of the people, from which the audiences for the Italian Opera must, in part, be ultimately drawn, &c.—*N. Y. Albion.*

And is this the use to be made of notoriety, and affluence, and influence? 'Ye are the salt of the earth,' was the Saviour's blessed commendation of his disciples—'your influence is *needed* and will be *effectual*, if you retain your character, to correct the general tendency to forgetfulness of God, and moral corruption.' In the day of final reckoning will not *all* desire a claim to this distinction? We of course know not to whom allusion is made in the above extract:—But are they not giving their influence altogether *against the good of their generation?*

There seems to us a total *rejection* of the Saviour, in the *advocacy* of schemes for the melioration of man's condition, like that to which the above extract refers;—an utter misconception or renunciation of *the whole spirit* which breathes in the purpose and the history of His advent and life. To amuse the fancy, and arrest for a season the workings of what is corrupt and averse to the love of God in the human heart, and to calm for a while, where these have a sway, the grosser passions, is still, if at all, an approach *most inconsiderable* toward that *refinement of the heart* which Christianity aspires to effect; which must have its beginning in self-knowledge, (to which *amusements* are the completest barrier,)—and be perfected in the cultivation and *practice* of habitual love to God and love to man.

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Jacob Lex, *Treasurer,*
No. 283 Market St., Phila.

From a lady of Easton, Md., Dom. M., 40 dollars; Miss Catharine Clark, Mount Holly, N. J., 3 dollars; Mrs. Nancy A. Conrad, Martinsburg, Va., G. M., 5, Green Bay, 5—10 dollars; A thank offering of a friend to missions, Tallahassee, Florida Institute, Greek Mission, 10 dollars; The Heber Aux. Miss. Society, Flushing Institute, N. Y., 50 dollars; Parish of Christ Church, Hartford, Conn., annual subscription, 250 dollars; Ladies Benevolent Society of St. Paul's Church, Brookfield, Conn., Greek Mission, 12 dollars; H. Denio, Esq., Utica, N. Y., Greek Mission, 5 dollars; Ladies' Miss. Society, St. John's Church, Essex, Conn., 5 dollars; Edward A. Newton, Esq., Pittsfield, Mass., Domestic Missions, (not including Green Bay,) 100 dollars—$485.

☞ The Treasurer of the Fund for School at Athens, acknowledges the receipt, through Mr. David S. Porter, of five dollars, from Mrs. P. Gillet, and two other ladies of East Constable, N. Y.

Philadelphia, Jan. 3, 1833.

ST. JOHN'S CHAPEL.

The subscriber acknowledges the receipt of the following sums for the furnishing of a Room, and the purchase of Theological Works for the use of Beneficiaries at the General Seminary.

Mrs. Berrian, $3; Mrs. Shatzel, 3; Mrs. Gerard, 3; Miss Heard, 2; a Friend, 5; Mrs. Graham, 3; Mrs. Anthon, 3; by Mrs. Graham, 6; Miss Stanford, 3; the Misses Taylor, 3; a Friend, 50 cents; Mrs. J. D. Smith, $1; a Friend, 5; Mrs. Troup, 5; E. & C. A., 2; Mrs. Pigott, 1; Mrs. Ebbets, 1; Mrs. J. Lorillard, 26; Mrs. Corré, 3; Mrs. Journeay, 1; Mrs. N. Jarvis, 1;	$80 50
Also, To assist a Beneficiary at present pursuing his studies, from a Friend, . . .	16 00
From H. Anthon, ...	10 00
	$106 50

H. Anthon.

January 15.

N. Y. PROT. EPISC. CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums, viz.

Collection at the Annual Meeting held in the Mission Church, Thursday evening, Jan. 10,		$166 00
From Wm. Paulding, Esq., - - - - -		10
J. S. Stewart, - - - - - - -		1 00
Mrs. Morris, - - - - - - -		1 00
Captain Walton, - - - - - -		2 00
Wm. Kemble, - - - - - - -		1 00
Reuben Vose, - - - - - - -		2 00
Seven annual subscribers, - - - - -		15 00
Cash, J. G., - - - - - - -		5 00
By the Committee for the congregation of Christ Church—		
Stephen Cambreleng, - - - -	5 00	
Wm. B. Windle, - - - -	5 00	
A. Valentine, - - - - -	5 00	
Cash, - - - - - -	5 00	
W. E. Ross, - - - - -	5 00	
James A. Stevens, - - - -	5 00	
Edgar Evertson, - - - -	5 00	
Charles Bostwick, - - - -	5 00	
H. Booream, - - - - -	5 00	
Charles H. Russell, - - - -	5 00—	—50 00
From a Friend to the Society, to constitute the Rev. B. C. Cutler a Patron, by Mr. Lewis Phillips, - - - - -		100 00
		$353 00

J. A. Perry, *Treasurer,*
Jan. 16, 1833. 33 Wall Street.

CITY MISSION

The Missionary acknowledges the receipt of the following sums, viz.

From a member of St. Luke's Church for the Charity Fund,* - - - - -	$10 00
From the same, for the Daily Infant School, -	5 00
From a Friend to the Infant School, - -	1 00

From Friends of the Poor, 1 piece of flannel, 3 pieces of calico, and 1 piece of cotton.

B. C. Cutler, 76 Walker Street.

N. B. A room under the Mission Church is opened on Saturdays for ladies to meet in and make garments for the poor. Assistance will be gladly received. Room open at 10 o'clock.

* The Charity Fund of the City Mission has no regular subscriptions or supplies, but depends on voluntary and unsolicited offerings. When exhausted, as it has sometimes been, two of the churches of the city have had collections for it. A regular and minute account is kept of what it receives and bestows.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 17th, from the following persons, viz:—

Stimpson & Clapp—George Carr Grundy, *with remit.*—Rev. C. E. Gadsden, *with remit.*—Rev. B. H. Hickox, *with remit.*—Rev. Robert W. Goldsborough, *with remit.*—Rev. William Hilton.

The Candidate for Confirmation Instructed.—This valuable tract, prepared by Bishop Hobart for the use of candidates for Confirmation, is for sale at the Press. *Price* 62½ cents per dozen.

McELLEN TRACTS.

The N. Y. Prot. Epis. Press have constantly on sale the whole of those very interesting narratives, viz:—

The McEllen Family: a History in four letters from a Missionary. Price 4 cents.

Memory's Tribute; or Things profitable for reflection, First Series, *Baptism*, price 4 cents; Second Series, *Family in Eternity*, price 5 cents.

The Meeting of the Travellers—half bound—25 cts.

The whole of the above bound together, forming a neat volume. Price 37½ cents.

THE CHRISTIAN YEAR.

CONVERSION OF ST. PAUL, JAN. 25.

SAUL, WHO ALSO IS CALLED PAUL.

Behold yon horseman hurrying by,
With armed hand, and ruthless eye!
Damascus-bound, he dooms to die,
Or deep in dungeon gloom to lie,
 Or feel the apostate's shame,
Whoe'er the stamp of Jesus wears:
Nor sex nor innocence he spares,
Nor beardless cheek nor hoary hairs,
All-reckless if his victim bears
 The Galilean's name.
Mark well the man! 't is Saul, 't is he,
 Jew fierce as e'er ye saw;
Of straitest sect a Pharisee,
 A slave to Moses' law.

Behold yon preacher patient stand,
With placid mien and aspect bland!
Persuasive, lo! he waves his hand,
And tells of toils by sea and land,
 Of dangers and of loss;
His limbs by bonds and scourges torn,
With weariness and watchings worn,
The Gentiles' jest, the Hebrews' scorn,
Assaulted, trampled on, forlorn,
Yet all for Jesus gladly borne,
 The triumph of the cross!
Mark well again: 't is Saul, 't is he,
 From legal bondage freed:
Strong in the Christian liberty,
 True to the Christian's creed.
List to his tale! ye hear him say,
What vision met him on his way:
How from the heavens a piercing ray,
More brilliant than the orb of day,
 Struck on his dazzled eye;
And how, when smitten to the ground,
His ear received the accusing sound,
"Me wherefore does thy fury wound?
Hard task and painful hast thou found:
 Thy Saviour, Saul, am I."
Appall'd, to guide his footsteps blind
 He seeks another's sight:
But on the darkness of his mind
 Has dawn'd a holier light.
Paul, on thy truth's unshaken base
Our faith's foundation firm we place:
Nor less with adoration trace
The riches of celestial grace
 In thy conversion shown.
And though no change like thine we seek,
Nor hope to hear our Saviour speak,
Nor hope to see his glory break
Through opening clouds; with spirit meek
 His ceaseless grace we own:
And lowly beg, that, when away
 From his straight path we roam,
His grace may meet us as we stray,
 And lead the wanderers home.

Bishop Mant.

THE EPIPHANY.

REFLECTIONS UPON THE JOURNEY OF THE MAGI; AND THEIR ADORATION OF THE DIVINE SAVIOUR.

Our readers will not tire of the sensible and pious strain in which Bishop Mant dwells upon the important and instructive passages of Gospel History, upon which we are invited to meditate in the season of Epiphany. May He who came as a light to lighten the Gentiles, guide us in safety to the regions of his immortal glory!

In reflecting upon this history of the visit of the eastern magi, our gratitude should in the first place be excited by "the manifestation of Christ to the *Gentiles*," for which it pleased the loving-kindness of God thus to provide.* God, who is the universal Father of all mankind, at the nativity of the Messiah gave notice of it to all, as they were represented by the grand divisions of Jews and Gentiles: to the Jewish shepherds by an angel; to the eastern magi by a star. For the Gospel is of universal application: not confined within the limits of a national prerogative, but co-extensive with all the regions of the earth. All were included under the curse of sin: and all were equally and indifferently the objects of the divine mercy. And so the dispensation of God's love, like his love itself, was without "respect to persons." Jesus was descended from the Jews; but he was likewise the expectation of the Gentiles: he was to be "the glory of his people Israel;" but he was to be "a light to lighten the Gentiles also, and salvation unto the ends of the world." In this revelation of him to the sages of the east we perceive in its commencement the accomplishment of that splendid prophecy of Isaiah, which the Church has appointed for one of her lessons on this festival, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising:" and so on, through a succession of the most magnificent imagery arrayed in the brightest colors of poetical language. And the contemplation should fill us with exceeding great joy and gratitude, as participating in the light thus vouchsafed by the love of God to a lost and benighted world.

The *difference of* God's *dealings* in communicating information to the shepherds and to the wise men is remarkable. Whilst the angels told the shepherds the story of the nativity plainly and literally, to the wise men the intelligence was imparted through the instrumentality of a star. The mode of information was adapted to their ways of life; and was rendered prompt and easy by their habits of learning and study. Their regular occupation was the pursuit of philosophy and astronomy: in pursuance of this they attended to the indication of the star; and willing as they were to be conducted by it in the knowledge of God and in spiritual improvement, God crowned their pursuit with a spiritual and glorious result. The whole of this affair was indeed supernatural: but it may read us a lesson in natural things; and may teach us, that if in our ordinary occupations we be willing to be led in the way of religious knowledge, opportunities will not be denied us for improvement; and that if we are desirous and studious of deriving spiritual grace and illumination even from occasions which are not directly calculated for such ends, the goodness of God may be expected to further the desire, and give efficacy to the attempt.

We may further observe from this example, that a *willingness to profit* by such means of grace and improvement as God gives us, is an introduction of us to *larger communications* from his bounty. The first appearance of the star no doubt excited the wonder and curiosity of the magi: it may have led them to suppose that some strange event was portended by an occurrence so extraordinary; and so have directed their inquiries in pursuit of more full information concerning the star. But that any inquiries of their own should have conducted their minds to its true and full import, it were hardly reasonable to suppose. Such a result should seem of necessity to have proceeded from an additional influence of God's gracious goodness, and from the inspiration of the Spirit of God, not only admonishing them to observe the star, but instructing them to understand its purpose, and so inviting them to follow it, and not leaving them till they had found the holy child. And so God deals with us. He gives us his preventing grace: he gives us also his grace assisting. He holds out before us "a lantern for our feet and a light for our paths." If we desire to improve it to the purposes for which it is designed, he instructs, and invites, and encourages us to do so; leading us on "from strength to strength," until we "appear before God in Sion."

Further it may be observed from this narrative, that God supplies such *means as are requisite* for our improvement, but does not necessarily lavish *extraordinary means*. He led the wise men by the star to Jerusalem: but at Jerusalem he withdrew it; leaving it to them to seek for such further information concerning the object of their search, as the ordinary means, now at their disposal, should furnish. And thus, through the guidance of those, whose office and profession of the sacred mysteries obliged them to publish the Messiah, they learned "where Christ should be born," and were thereby enabled to prosecute their search. God is so great a lover of order, so regular and constant in requiring us to use those ministrations which he hath himself appointed, that he is wont to withhold extraordinary assistance, unless in such extraordinary cases where the usual vehicles of his grace may be insufficient; and refers us for guidance to those, whom in the ordinary dispensations of his providence he has commissioned to be our guides. Christianity was first preached by men, to whom extraordinary wisdom and honor were imparted for the purpose: it is now left to the ministration of those, who participate only in the ordinary effusions of ministerial grace. But the doctrines of Christianity not only have the same truth now, but have also the same evidence and efficacy, as they had at their primitive delivery, if men were equally disposed to receive them.

The foregoing reflections may impress us with a just sense of God's *dealings*, as illustrated by this interesting narrative. The following may be added in *commendation of the magi*, whose zeal, alacrity, courage, and perseverance in undertaking and accomplishing their long, arduous, and perilous journey may well excite our admiration and imitation. Their claims to commendation in this respect are beautifully and forcibly expressed by Bishop Horne. "They saw, they understood, they set out. No distance, no difficulties, no dangers, were sufficient to deter them. They passed the rocks and sands of the deserts, 'the tents of Kedar,' and 'the hills of the robbers.' Children of the faith of Abraham, they left their own country, obeying the heavenly call. Led by the star, as the Israelites of old by the pillar of fire, they pursued their way through the wilderness to the land of promise, there to seek him, 'in whom all the promises of God, made to the Gentiles, as well as to the Jews, 'were yea and amen.'" If "the queen of Sheba," who "came from the uttermost parts of the earth to hear the wisdom of Solomon," shall, as our Saviour teaches us, "rise up in judgment with the men of that generation, and condemn them," who slighted the teaching of him, "a greater than Solomon:" it is to be feared, that these illustrious persons, who came probably from the same remote parts to pay their homage to the infant "King of the Jews," will rise up in judgment with, and condemn, the men of many a subsequent generation, for the lukewarmness of their faith, and the defectiveness of their practice, in honor of him, whom they have been taught to reverence as "their Lord and their God."

In their *conduct at Jerusalem*, where they inquired confidently and without reserve, under the eye and ear of Herod, a tyrant prince, bloody and timorous, jealous and ambitious, "Where is he that is born King of the Jews?" they gave further evidence of their faith; of their magnanimity, and fearless confidence, in the profession of it; and of their love and reverence for the object of it, in pursuance of which they had engaged in such a long and laborious enterprise. Whilst their zeal serves for a reproof of the indifference and lukewarmness of the Jewish nation, who stood unmoved and unconcerned by all the circumstances of wonder, and stirred not a step to make inquiry after or to visit the new-born King; it may also teach us to be open and confident in the maintenance and profession of our faith, and not to consider our secular, when they are brought into competition with our religious, interests.

In their *passage from Jerusalem to Bethlehem* the constancy of their faith was still further exemplified, by the promptness and alacrity with which they proceeded on their journey under the guidance of the word of God, notwithstanding the interruption of that preternatural aid which had hitherto led them on; and again, on their *arrival at Bethlehem*, by the "exceeding great joy," with which they "rejoiced" on the re-appearance of the "star going before them, till it came and stood over where the young child was;" by their instantly "falling down and worshipping the young child," when they had entered the house where they saw him with his mother; and by the "gifts," with which they accompanied their prostrations. Their excess of joy testified, that they felt themselves fully repaid by the success of their journey for all the difficulties they had encountered in the progress of it: and in their prostrations and presents we perceive a distinct evidence that, whatever was the state of poverty and meanness in which they found the object of their search, and however different was that state from the circumstances which they might upon general principles have anticipated as belonging to him "who was born King of the Jews," the assurance, on which their faith was founded, must have been of the strongest kind, whilst they are by the accompanying considerations placed before us as animating examples of that conduct, which a well-assured faith is calculated to produce.

From *their alacrity* and *their joy* we may learn the feelings which ought to enliven us in coming to our Redeemer. From their *ready acknowledgment of him* we may learn not to be offended or disconcerted by those outward circumstances of humility and poverty, under which it was his pleasure to appear on earth. From their *presents to him* we may learn not to appear before him empty, but to offer the best and most precious gifts at our disposal: love to God and to our neighbors, purity and chastity, prayer, thanksgiving, and praise. Finally, from their *prostration* we may read a lesson of that worship which is his due; and may be encouraged to offer to him those marks of veneration, which it is probable that the magi intended to offer him out of regard to his divine nature; but which, even if they were not sufficiently instructed to understand it, are nevertheless his due under the royal character, in which they did acknowledge him; for, whether or not to them the union was fully revealed, to us it has been revealed beyond all reasonable controversy, that he, who is "the King of the Jews," is also the only-begotten and well-beloved Son of God, "Jehovah, the Lord, our Righteousness."

* Several passages in this and the following reflections are suggested by Bishop Jeremy Taylor's "Great Exemplar."

BIOGRAPHY.

From the Episcopal Recorder.

A MONUMENT OF GRATITUDE—THE POOR, BUT PIOUS WIDOW.

"He hath exalted them of low degree."—*Luke* i. 52.

Our divine Redeemer, when sitting by the treasury of the Temple at Jerusalem, saw a certain poor widow cast in two mites, and though so small the offering, he who looketh to the heart declared, "She hath cast in more than they all;" and the Holy Spirit records her praise till time shall be no more.

While the King of kings and Lord of lords deigns to celebrate the praises of the humble and pious poor, and to exalt them of low degree, shall we be silent? We dare not.—Angels have rejoiced over their conversion: they are ranked among the children of God, and are exalted far above the mighty and the noble of earth, to a throne in heaven. We *must* sing their praise, and holding them up as examples to the great ones of earth, say, "Go thou and do likewise."

Therefore duty, as well as gratitude, prompts me to give a concise history of a *poor* and pious widow, named Margaret Shaw, who died on the 7th of December, 1832. She is among those of low degree, whom the Lord hath exalted to a seat among the redeemed in the paradise of God.—She was poor and needy, but her love to her Saviour was so great, and her faith in him so strong, that poor as she was, *every day* she "went about doing good." She fed the hungry, clothed the naked, nursed the sick, visited the prisoner, cheered the Christian, counselled the sinner, and prayed for all mankind. Poor and needy and yet accomplish all this!—Yes, for she was diligent in business and fervent in spirit, serving the Lord. Her life was spent in the service of others: most *cheerfully* would she share whatever she had with those who were worse off than herself, saying, "The Lord will repay;" and with the greatest alacrity would she go at any hour to attend on the sick. When we would remonstrate and say, You exert yourself *too much*, your health will be injured, she would reply, "Oh, my dear ladies, I cannot exert myself *too much* in the cause of my blessed Master, he will give strength equal to the day." And for the smallest favor done to herself, there were no bounds to her gratitude.

This poor widow had had afflictions, many and great, and enemies not a few; but of the former she declared, "They have all worked together for my good, as my blessed Master has promised, and like Paul and Silas, I could sing his praises in the midst of them:" of the latter she said, "I freely forgive them; because God for Christ's sake hath forgiven me my sins: and one of the sweetest pleasures I have is to show them kindness and melt their hearts into good will. Thus we heap coals of holy fire on their heads, overcome evil with good as we are commanded to do, and make them love *Christians*." Her feelings were very keen, as warm-hearted persons generally are, and she spoke with earnestness and animation, but a grave look would instantly recal her, and she would say, "Please do not think me angry, my spirit is stirred within me, and I must be *earnest* in the good cause. I do sometimes get very much displeased at people's bad doings, but I remember I am a poor sinner myself, and were it not for the grace of God I should be as bad as they are; and then I love them, although I hate their ways." We have sometimes seen her weeping in sorrow, but it was a passing cloud: she would ask for "a few lines from the Bible, and a sweet prayer," and when rising from her knees clasp her hands and exclaim, "Thank God! my soul is now refreshed: now I can go to my worldly duties again." The Bible was her strength and comfort: its sacred pages she consulted with love and reverence every night and morning. And Zion's songs tuned her lips all day long, for her spirit rejoiced in God her Saviour.

When asked, "How did you become pious?" Her invariable reply was, "The Catechism of the Episcopal Church, which I learned at a boarding school, (where I waited on the young ladies, when I was a little girl,) first sowed the blessed seeds of religion in my heart. There I learned my duty toward God was to love him with *all my heart;* and my duty toward my neighbor was to love him as myself. There I learned 'to be true and just in all my dealings, and to learn and labor to get mine own living, and to do my duty in that state of life to which it pleased God to call me, and to keep my hands from picking and stealing.' Yes, dear ladies, the Catechism first led me to the Lord; there I learned to believe in God the Son who hath redeemed me and all mankind, and in God the Holy Ghost who sanctifieth me and all the people of God." Of this poor Christian we could write much of interest and profit, for our hearts are full of the pleasant savor of her good deeds; but her record is on high—and we will content ourselves by requesting the reader to observe in this simple memorial of a poor widow, first, the good effects of *early* instruction; of catechizing and explaining. Secondly, the blessed fruits of that living faith which worketh by love, and purifieth the heart; and the various ways we have of doing good, if the love of Christ constrain us, though silver and gold we have none. And lastly, to look up and see the pious poor, though humbled in this world, raised to the highest honors of heaven through the Lord Jesus Christ, whom they loved and *served*, for *he* hath exalted them of low degree.

DEVOTIONAL.

FORETASTES OF HEAVEN.

The Divine Purity.—Let us think upon the perfect *purity* of the nature of God, his universal holiness, the rectitude of the divine nature manifested in all his thoughts, his works, and his words, all perfectly agreeable to the eternal rules of truth and righteousness, and at the furthest distance from every thing that is false and faulty, every thing that is or can be dishonorable to so glorious a Being. Have we never seen God in this light, in the glory of his holiness, his universal rectitude, and the everlasting harmony of all his perfections, in exact correspondence with all the notions we can have of truth and reason? And has not God appeared then as a glorious and holy Being? And have we not at the same time beheld ourselves as unclean and unholy creatures; in one point or other of our natures, ever ready to jar or fall out with some of the most pure and perfect rules of holiness, justice, or truth?

Every little warping from truth in our conversation, every degree of insincerity or fraud, becomes a smarting uneasiness to the mind in the remembrance of our past follies in the present state. There is the highest abhorrence of sin among all the heavenly inhabitants, and this sight of God in the beauties of his holiness, and his perfect rectitude, is an everlasting preservative to holy souls against the admission of an impure or unholy thought.

The ever-pleasing attribute of divine *goodness and love* is another endless and joyful theme or object of the contemplation of the heavenly world. There this perfection shines in its brightest rays; there it displays its most triumphant glories, and kindles a flame of everlasting joy in all the sons of blessedness.

But we in this world may have such glimpses of this goodness and love as may fill the soul with unspeakable pleasure, and begin in it the first-fruits and earnest of heaven, when we survey the inexhaustible ocean of goodness, which is in God, which fills and supplies all the creatures with every thing they stand in need of.

The union and blessed harmony of the divine works and transactions of providence and of grace, especially in the Gospel of Christ, administer further matter for contemplation and pleasure among the happy spirits in heaven: and so far as this enjoyment may be communicated to the saints here on earth, they may be also said to have a foretaste of the business and pleasure of heaven. Let us take notice of this harmony in several instances.

1. In the sacred constitution of the person of our Lord Jesus Christ as God and man united in one personal agent: here majesty and mercy give a glorious instance of their union with a creature, such as man is, a spirit dwelling in flesh and blood. 1 *Tim.* ii. 5, "There is one God, and one Mediator between God and man, even the man Christ Jesus:" but this man is personally united to the blessed God,--he is "God manifested in the flesh:" he is a man in "whom dwells all the fulness of the Godhead bodily," to constitute one all-sufficient Saviour of miserable and fallen mankind.

2. In the manner of our salvation, viz. by an atonement for sin. The great God did not think it proper nor agreeable to his sublime holiness, to receive sinful man into his favor without an atonement for sin, and a satisfaction made to the Governor of the world for the abuse and violation of his holy law here on earth; and therefore he appointed such a sacrifice of atonement as might be sufficient to do complete honor to the lawgiver, as well as to save and deliver the offender from death.

3. By the *sanctification of our nature.* There is also another remarkable harmony between the holiness of God and his mercy in this work of the salvation of sinful man. The guilt of sin is not only to be forgiven and taken away by a complete atonement and sacrifice, but the sinful nature of this ruined creature is to be changed into holiness, is to be renewed and sanctified by the blessed Spirit, and reformed into the image of God his maker: he must not only be released from punishment by forgiveness, but he must be restored to the image of God by sanctifying grace; that so he may be fit company for the rest of the favorites of God in the upper world; that he may be qualified to be admitted into this society, where perfect purity and holiness are necessary for all the inhabitants of this upper world, and for such near attendants on the blessed God: in that happy state nothing shall enter there that defileth, *Rev.* xxi. 27. And therefore concerning the criminals amongst the Corinthians as vile and as offensive to the true and holy God, as they are represented, 1 *Cor.* vi. 9–11, viz. "Fornicators, idolaters, adulterers, drunkards," &c., but (it is said) they "are washed, but they are sanctified, but they are justified in the name of the Lord Jesus, and by the Spirit of our God."

Watts.

PRACTICAL.

HUMAN IMPERFECTIONS.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

If God should lay righteousness to the line, and judgment to the plummet,—should take such exceptions as he justly might, at the most holy action that any saint can offer to him; if he should show the conscience, how short it falls of that total perfection which his pure eye requires, how many loose thoughts, how much deadness, weariness, irreverence, diffidence, vitiateth our purest prayers; how many by-ends, corrupt respects, ignorances, oversights, forgetfulness, worldly intermixtures deface and blemish our brightest actions; how much unbelief consists with the strongest faith; how many thorns, stones, birds do haunt and cover the best ground, the most honest and good heart, to stifle and steal away the word from it; how many weeds do mingle with the purest corn; how much ignorance in the sublimest judgments; how much vanity in the severest and exactest minds; how much looseness and digressions in the most sad and composed thoughts; how many impertinences and irregularities in the most bridled and restrained tongue; how much mispense of the seasons and opportunities of grace in the most thrifty redemption of our time; how much want of compassion and melting affections in our greatest alms; of love to the truth, and right acceptation of the beautiful tidings of peace in our largest contributions; how much self-allowance and dispensation to iterate and reiterate our smaller errors;—if these and a world of the like advantages God should be exact to mark what is done amiss, who were able to stand in his presence, or abide his coming? Say the Papists what they will, of merit of condignity, commensurate to eternal life, and proportionable to the justest and severest scrutiny of the most jealous and pure God; yet let the conscience of the holiest of them all be summoned to single out the most pure and meritorious work which he ever did, and with that to join issue with God's justice, to perish or be saved, according as that most perfect of his works shall appear righteous or impure, and I dare presume none of them would let their salvation run a hazard upon that trial. So then there is pollution by way of adherency of contract in the best works of the best men.—*Bp. Reynolds.*

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